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ABSTRACT

A practicum was conducted to determine the feasibility of developing an elderhostel program involving older Indian and Metis adults in Saskatchewan, Canada. A preprogram study of elderhostels and a literature review were conducted. Approximately 30 face-to-face interviews with both Indian and Metis persons in and around Regina, Saskatchewan, were conducted along with telephone interviews of individuals involved in elderhostel programs in Canada and the United States. The study established a definite need for older adult education involving Indian and Metis persons in the area. Three recommendations were made: the planning of any such elderhostel program should include advance assessment of the learning needs and motivation of potential program participants; program activities should be designed in accordance with the principles of older adult education; and feedback should be sought after all learning activities and incorporated into subsequent activities. (Included in appendixes constituting one-third of this document are the following: practicum proposal; project-related correspondence, forms, and brochures; information on elderhostels; a manual for elderhostel coordinators; lists of participating organizations and project committee members; and a 32-item annotated bibliography on topics such as American Indians, older adults, elderhostels, and participatory research.) (MN)

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University of Regina — *University Extension*

SENIORS' UNIVERSITY GROUP

ED 366 743

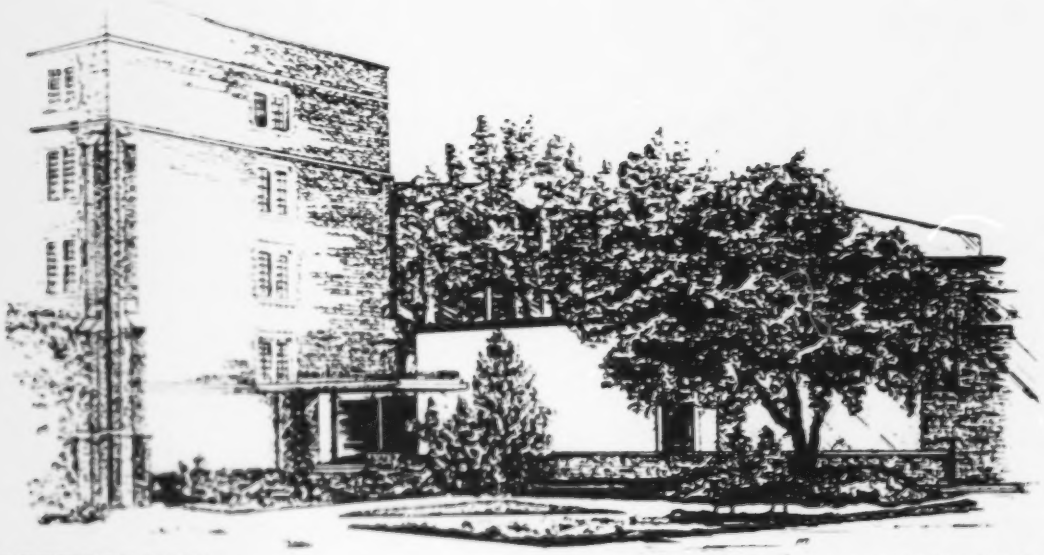
FINAL REPORT

SENIORS' EDUCATION CENTRE

AND THE

INDIAN AND METIS ELDERHOSTEL

STUDY PROJECT



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Seniors' Education Centre
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FINAL REPORT

SENIORS' EDUCATION CENTRE

AND THE

INDIAN AND METIS ELDERHOSTEL

STUDY PROJECT

FACULTY OF SOCIAL WORK - GRADUATE STUDIES PRACTICUM

Stanley Vindevoghel, B.A., B.S.W.

A project report of a practicum and other learning projects

submitted to the Faculty of Graduate studies in social work

as final requirement in fulfillment of the requirements

for the Degree

Master of Social Work

University of Regina

1991

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ABSTRACT

The practicum undertaken at the Seniors' Education Centre, University Extension, University of Regina was dual focused in nature. Its objectives were to gain further skills in the area of adult education and more specifically in the field of older adult education.

One of the important areas focused on in the practicum setting was the studying of the need for an elderhostel (educational program) for and with Indian and Metis peoples.

The practicum itself consisted of following the normal day to day routine of the operation of the University of Regina, Extension, Seniors' Education Centre. I was responsible for a variety of activities as directed by my practicum supervisor.

The exploration of the possibilities of an elderhostel being offered for and with Indian and Metis peoples was undertaken as part of the other duties assigned.

In order to establish if such a program would be possible it was decided to employ a qualitative method of doing an exploratory study. This consisted mainly of interviewing individuals and organizations within the Regina Indian and Metis community reflecting with them on the possibilities for such a program. The reason for the offering of such a program is based on the present

Elderhostel program which is being offered in Regina and in national and international communities. The present Elderhostel model was presented to the interviewees and their responses were noted. In addition, the interviewees were asked if the concept was an appropriate one and if not what kind of model would be useful for and with Indian and Metis peoples. Relevant literature was also reviewed.

The findings within this project indicate that such a program would be useful to Indian and Metis people, but that changes would need to be made to the present Caucasian and middle class model of Elderhostel.

In addition it is noted by interviewees that the adopted or proposed program should be run by Indian and Metis people or at least operated by a combination of Indian, Metis and Caucasian people and that potential participants in such a program should have a major say in the educational content of the learning program.

The Indian and Metis Elderhostel study proposal in addition to being a study supported by Elderhostel Canada for and in their interests was also part of the ongoing aim of the Seniors' Education Centre. This aim is to develop educational programs for and with seniors not only in the immediate geographical area but for the province as a whole.

Finally, recommendations for the development of an elderhostel program for and with Indian and Metis people are made as well as reflections on the dual nature of the total practicum experience.

INTRODUCTION

A. Objectives of Practicum

The focus of the masters practicum was on the development of my practical and intellectual skills as a graduate student. (See Appendix A) Within this framework a variety of tasks were assigned to me. Among these tasks was an exploratory study project to examine the feasibility of offering an elderhostel program with and for Indian(treaty and non-treaty), Metis and some Caucasian people. The geographical area that the study took place in was Regina, but did not exclude the possibility of such a program being offered throughout the province and beyond it's boundaries.

The study on the elderhostel program design concept was meant to be phase one of a continuing project to have such a program offered. The actual implementation was meant to occur only in the future. (See Appendix B)

The overall goal for this practicum was dual focused to afford an opportunity to learn more about the field of gerontology in general, and more specifically with Indian and Metis persons in an older adult educational programming context. It was my intention that through this masters practicum program to take advantage of the opportunity to further develop practical skills

in the field of gerontological social work and its relationship to education with older adults.

Before proceeding to the report on the project study that was undertaken on the feasibility of offering an elderhostel program with and for Indian and Metis people, I will spend some time reporting on the other activities that were completed during the practicum period.

II CONTEXT

A. Seniors' Education Centre

In regards to policy formation, the Seniors' Education Centre provided ample opportunity to explore this learning objective. During the practicum period the Centre was in the process of major physical plant and staff expansion. There was a need to develop new protocols for the interrelationship among staff. A number of new study projects were also undertaken by the Centre which again called for changes in regard to both the physical setup and staffing arrangements. It became my responsibility to see that this process took place as smoothly and effectively as possible. My supervisor continued to be in charge but I was to see to it that all details connected with these changes were taken care of.

The nature of this practicum called for new policies in regard to not only staff interaction but also to interaction with other university divisions. During this period I was also a part of the planning for orchestrating a move to new facilities but also part of the discussion that would see a new division of the Seniors' Education Centre being formed that would carry out many study and action projects for and with older adults. The scope of the projects are both city and province-wide and in some cases effect issues and problems beyond the province's borders.

In the practicum itself a variety of activities were experienced. Under the supervision of the Centre's coordinator, I was responsible for the development of class offerings for the Seniors' Education Centre at the University of Regina, Extension. As well, daily tasks included the running of the physical setup and daily interactions with the Centre's membership consisting of some 650 members. The practicum also included belonging to various educationally oriented organizations and sitting as a member on a variety of conference planning committees while accepting other duties as mutually determined.

The development of the Seniors' Education Centre and Research Division called for new policies in regard to the Centre's operation, its relationship to the Seniors' University Group, which provides significant funding for the Centre, and to the University Extension, Univeristy of Regina itself. At all times and in all cases I was encouraged to take an active part.

A second major responsible that I as a practicum student was asked to examine and carry out was that of program planning and development. The Centre offers some 25 - 30 courses per semester. I was requested to take an active part in the choice of these courses. The primary focus was that courses be offered which the seniors themselves had asked for always bearing in mind that any planning was done with seniors' learning needs being foremost and two, that the planning include the full participation of the Centre's membership. As a result, it was

necessary to consult and meet with many of the Centre's sub-committees, and the Board. In addition, the Centre has an education committee. Each class that was proposed had to be approved by that committee and then ultimately by the Board. Additionally, it was a requirement for me to take course evaluation sheets and to consult individual students and faculty as to what might be appropriate classes to offer again and develop new program offerings. Finally, it was my responsibility to make arrangements for the teaching faculty and support staff for the classes to be offered and to work out a timetable of these offerings. There was also the responsibility of preparing the advertising brochure.

As a part of this whole process it was essential that I consult with community educators, review publications, and other possible sources for information and ideas for new courses that might be offered in future semesters.

In terms of the administrative activities it was my responsibility to be responsible for the daily administrative operations of the Centre. These included the overseeing of the needs of staff for equipment and support. Other duties included the resposibility that any necessary physical maintenance to the facilities were taken care of. All of these assigned duties required becoming familiar with the university's systems and departments and learning how to communicate with those departments effectively. In the later part of the practicum it

became my responsibility to administer the needs of special project workers both in terms of their physical plant needs, ie. office space, computers, etc. and their need for secretarial support. This required the planning of work loads and securing either paid or volunteer help for typing, mailing, etc.

In terms of administrative duties it was required that I become an active member of the University Extension, University of Regina professional staff meetings with the responsibility to assist the practicum supervisor in reporting activities to the larger group. Included in this responsibility was that I became an active member in two conference planning committee with a variety of responsibilities being assigned and undertaken.

In the practicum period I also became a member of the Canadian Association of University Continuing Education(CAUCE) and the Canadian Association of Adult Education(CAAE) and was asked to and accepted conference planning committee position with both groups.

During the course of the practicum I was encouraged and did become involved in a number of professional organizations within the field of adult education becoming an active participant in conference planning in those organizations and in some cases representing the Seniors' Education Centre. In February of 1991, I represented the Seniors' Education Centre in regards to the Indian and Metis Elderhostel program at the Saskatchewan

Gerontology Association's Annual Conference in Regina, Saskatchewan. A presentation on the Elderhostel study project was made and I prepared and distributed information handouts and questionnaires at that time. (See Appendix C and D)

In May of the same year I was asked and agreed to be an active member of the "Learning Unlimited II" Conference planning committee. This conference focused on the needs of older adults in the Province of Saskatchewan and served two purposes, one to further develop a network among seniors and professionals and two to further develop resources within the province. This involved a variety of tasks including selecting and contacting potential speakers. (See Appendix H)

During the practicum period it was necessary to provide my immediate supervisor with periodic updates of activities, and to write monthly reports on the Centres' and my activities for that period.

I was responsible for planning and carrying out other appropriate University Extension personnel activities connected with the Seniors' Centre and that of Extension.

At approximately the mid point of the practicum period a secretary was assigned to me and the expectation was that I would manage that person's activities and those requests that came to the secretary from the special projects staff.

It is important to note at this point that this practicum setting at the Seniors' Education Centre, University Extension, University of Regina provided an excellent opportunity for me in regard to education generally, but more specifically education with and for older individuals. I was genuinely accepted by the whole of the University Extension faculty and staff and I was very quickly treated as a peer. An important philosophy at the University of Regina Extension is that learning ought to be a life long pursuit, in this regard the setting provided a rich context in which to learn both through direct study and experience.

III Participatory Study Project

A. Initiation of Study Project

As a part of the practicum a pre-program study project was undertaken. In October of 1990 an organization called Elderhostel Canada encouraged and suggested the Seniors' Education Centre, University of Regina, Extension, to undertake a two phased study project to determine the possibility of offering an elderhostel program for and with Indian and Metis people. The study project, phase one, became a significant part of my practicum responsibility. (See Appendix E)

As an introduction to this project phase some background on elderhosteling would be appropriate.

> "Elderhostel is in more than 1,600 colleges, universities, and other educational establishments in Canada and the United States, in Europe, Australia, Asia, in Mexico and many other countries all over the world"(Elderhostel Canada Program Manual, 1991).

It is an educational program for adults 60 years or over. Elderhostel has its roots in the youth hostels of Europe and the folk schools of Scandinavia. It was founded in 1975 by Marty Knowlton, a well know American social activist and educator.

Elderhostel is a residential program consisting usually of a one week span containing a variety of courses. A typical day would see the students attend three academic lectures and participate in a variety of cultural and recreational events. These recreational activities might be tours of local museums or sites that are unique to the setting of the hostel. The week long event would also contain many opportunities for the resident to socialize. Though the bulk of the participants are residents the program allows for local commuters to participate in the class, tours, and other activities as well. In 1988 over 160,000 individuals in the United States alone participated in such programs. In Canada the movement has also been growing rapidly and there are numerous Elderhostel programs in each of the provinces and territories. In Saskatchewan alone there are at least three such hostels in three different locations each year with an additional two new ones beginning in 1992. The Seniors' Education Centre, University of Regina, University Extension has planned and carried out six hostels at the University during the past four years. The other two locations in the province are the Prairie Christian Training Centre(PCTC) at Fort Qu'appelle and Kelsey Campus, Saskatchewan Institute of Applied Arts and Science(SIAST) in Saskatoon. Since the start of this study project three new elderhostel locations have also been established within the province. The costs for participants to attend these institutes is relatively low, the present tuition fees being $295.00.

Elderhostel Canada is a member of the world-wide elderhostel association. All Elderhostel organizations are non-profit, collecting a small part of the tuition to support the organization. The remaining fees are paid directly to the host group to help defray the cost of organizing each hostel. The national organization provides the necessary administrative needs of each of the member groups, and advertises each hostel in both a national and international programs brochure. In addition the national organization maintains a mailing list of all past elderhostel participants and makes that list available to all its member groups. Each local hostel group has its own autonomy as to program planning and content. The national office sets the tuition fees and the overall guidelines for hosting an elderhostel. Additionally they monitor academic content and structure of courses offered at each elderhostel being offered. They also guide and encourage program development. (See Appendix F)

The organization of actual elderhostel programs is undertaken by the host institution and volunteer seniors with assistance from Elderhostel Canada. There is much emphasis placed on the fact that these are programs for seniors and therefore ought to be organized with as much input as possible from older adults.

The focus of the study in the context of the practicum was to ascertain the possibility of holding an Elderhostel for and with Indian and Metis people in Saskatchewan with the initial energies

being focused on Regina and immediate area. To date there has been virtually little in the way of elderhostel programming for and with Indian and Metis people in North America. There reportedly has been an attempt in the mid West United States but little seems to have evolved. The only information obtained was verbal and, after numerous phone calls and letters it became clear that no literature on the topic was available. The materials generally dealing with older adults that was found is reviewed in the next section of this report.

B. LITERATURE REVIEW

The primary goal of the literature survey was three fold. The first was to obtain materials discussing and describing the Elderhostel program, its history and contents. In this process it was hoped that material might be available on other programs that might have taken place in the past for Indian and Metis seniors. The second goal was to gather material on Indian and Metis elderly which would discuss their educational levels and backgrounds and their needs in that specific area if that were applicable. The third and final objective was to locate printed materials specifically on adult education with and for older adults.

The literature dealing with and about Elderhostel is in short supply. The bulk of the material is in the form of journal and magazine articles (Knowlton, 1977; Romaniuk, 1982; Brady, 1987; Bramwell, 1990) and those are in small quantity. There are a few books or parts of books dealing with the topic area (Hyman, 1989; Elderhostel Canada, 1991) and are included in the annotated bibliography. As to the topic of older Indian and Metis people, there is also very little written. What does exist is again in parts of books or articles (Sealey, 1974; Saskatchewan Indian Cultural College, 1976; Millard, 1987; Blanchford, 1990), but not the central focus of those publications.

In regard to the older Indian and Metis people one major and significant study was found, "A Study of the Unmet Needs of Off-Reserve Indian and Metis Elderly in Saskatchewan", (Saskatchewan Senior Citizens' Council, 1988 and a supplement 1989). One of the many findings of this study is that the educational needs of the elderly Indian and Metis are far from being met. Most of this population lives in poverty, has poor housing, and no transportation to get to doctors, hospitals or other services. The formal educational level of most of these people, especially the elderly Indian person is very low or non-existent. A very important issue for the elderly Indian and Metis is the passing on of important traditions and other cultural aspects. Education is seen as an important method for passing on these traditions to the young.

The literature on Elderhosteling, though short in supply, speaks well of the program and repeatedly emphasizes that they focus on content knowledge, environmental exposure, social development, and the expansion of self-concept. Much of the literature discusses specific programs that have been available and their usefulness to the participants.

The literature, as identified in the bibliography, that was found available on elderly Indian and Metis persons makes reference by in large to their roles as teachers within the society. The elders are of great importance, especially in the Indian culture where they are viewed as the holders, though this is also the case with the Metis but to a lesser degree, and dispensers of wisdom. They are also very often found to be major care givers in the extended family, caring for their grandchildren and great grandchildren. This grandparenting role has great significance in terms of them being able to participate in any elderhostel program. Even at an elderly age they are often still responsible for food, housing, clothing, and generally caring not only for themselves but their children or grandchildren as well. It appears that much of the cultural information available is passed on by means of oral history and much or perhaps most has not been committed to paper.

There is a larger quantity of materials dealing with the older adult learner in general (Knowles, 1973; Murdock, 1978; Driedger, 1987; Scott, 1988), but most studies have focused on the older

Caucasian with very little being written on ethnic cultures and related learning issues/aspects. Most of the material on learning deals with the issues of the ability of older adults to learn (Knowles, 1973; Brundage, 1980; Lyons, 1987-88; Peterson, 1987-88) and how that process takes place in the later years of life from a psychological perspective.

C. METHODOLOGY

The study project was a preliminary exploration of the possibility of designing an elderhostel program for and with Indian and Metis people. Further study, program planning and implementation processes employing a participatory action-research method are intended to follow the first phase of the study project.

The first phase of this study consisted of some twenty in-person unstructured interviews with both Indian and Metis people. Approximately half of this group were sixty years old and over. Half of the interviews were conducted with individuals who represented various Indian and Metis organizations within the city of Regina. About a quarter of the interviews were with individuals whose organizations also represented Indian and Metis throughout the province of Saskatchewan. (See Appendix G) In some cases more than one person was at the interview and were invited to participate in the interview and discussion.

In addition to the twenty in-city interviews there was contact and discussion by phone with three other Indian and Metis people from outside of the city. Two of these interviews were with individuals from the North West Territories who were looking for such a program as Elderhostel for elders of their communities to participate in. The third individual was from northern

Saskatchewan who was interested in having such a program in her community.

The specific approach taken during most of the interviews was first to make appointments to visit the various people. In making the appointment it was explained exactly what the project was about and a consent for their willingness to participate was obtained. The explanation included an outline of the present model of Elderhostel and some information regarding the objectives of the study. It was also explained that program support related ideas and information was what was being sought. For example, it was important to know the approximate number of Indian and Metis elderly in a particular community, their receptivity to being questioned and openness to new projects or programs. It was also indicated that there was a need on the part of the researcher to learn more about Indian and Metis culture especially in respect to the older adults. It was also important to find out what learning/educational needs these groups of people have and what if any needs were common to the two Indian and Metis groups. A structured type of questionnaire was not used. The objective was simply to encourage a discussion with the interviewees by exploring some ideas, possibilities for programs. Furthermore, having talked to a variety of people before making appointments it became clear that this study ought not to be approached like many other studies about Indian and Metis. I was cautioned that there was skepticism in the Indian

and Metis communities about studies that had been made and had not led to benefits for them.

Other individuals of Caucasian origin were queried as to what they thought of the possibility of such a program being offered in the city of Regina or elsewhere. Many of these individuals were in the field of adult education. As stated above these individuals indicated that the approach to take would be one in which a mutual respect was evident and intended. Therefore the attitude taken was that I was there to learn and perhaps in turn would be able to offer something for and with them in return.

Finally, I spoke with several people from Elderhostel Canada and with others working with Elderhostel programs in the United States, namely at the University of Minnesota, Minneapolis, Minnesota; the University of Wisconsin at Madison; Western Montana College at Dillon, Montana; Mount Marty College at Yankton, South Dakota; Dickinson State University at Dickinson, North Dakota; and at Elderhostel headquarters in Boston, Massachusetts. In addition, I spoke with people in Fort Smith, N. W. T. where there is interest in a Indian and Metis elderhostel and they indicated that they had made some inquiries around the country.

IV FINDINGS AND ANALYSIS

The respondents were all very cooperative and were only too willing to assist with the study. This willingness was expressed in typical responses like ". . . if you need help in planning such a program just give us a call, we know lots of people, elders, who could assist in the development and help design the structure and contents of such programs". Many expressed, as mentioned earlier, that this cannot be perceived as being another "white man's program for Indians". Most of the respondents expressed the fact that there is a real need for education for and with older Indian and Metis people. A type of education that will enable them to pass on information to today's youth was a very important issue for Indian and Metis older adults. The respondents clearly expressed that "older people (Indian and Metis) identify for themselves what they want to do with their time" and therefore their full participation in program development processes had to be assured. Many also noted that there are many gatherings that both the Indian and Metis people now hold that could be incorporated into a hostel type program. It was also noted that Metis and especially Indian elders are generally very quiet but will certainly speak if invited to, but the important thing in planning anything is that they need a good reason for coming together.

Most of the interviewees and other participants in the initial phase of this project were positive about moving on with further

planning and study. Almost all of the discussions included the fact that the model presently used in building an elderhostel program would need to be adapted and/or changed to meet the needs of the Metis and especially the Indian older adults.

It was noted that for at least the majority of Indian and Metis elderly the basic issues confronting them were housing, food, availability of money, and transportation, and that these factors must be taken into consideration when planning such a program. Secondly, it was clear that many Indian and Metis older adults care for children well into their later years, Thus, it would be important to include this consideration in the planning of an elderhostel either by providing child care services during the program or including the children in some appropriate fashion. Thirdly, it is of the utmost importance that the language used to describe such a potential program to the older Indian and Metis be language that they fully understand and identify with.

As a result of the discussions it was also clear that the planning of any such program would have to include a group of Indian and Metis who would decide what the program content would be. Some of the courses or topics to be included in such a program would likely be oral histories, methods of passing on socio-cultural traditions to the young, issues surrounding health, transportation, housing, etc. It was pointed out by the participants that all these topics and issues could be put into a

context of learning where participants would be able to pass these learnings on to the young in the culture.

It was pointed out also by the participants that such a program would have to be highly subsidized financially as many of the potential participants/learners would have little income or other needed resources. The actual program site or setting would also have to be close to where they live as transportation is often a problem. In addition, the older Indian and Metis are not given to travelling, especially those who are located on reserves.

An elderhostel program for Indian and Metis would likely have to be shorter in duration. Currently elderhostels last about a week. It was suggested that at least initially that be shortened to a long weekend because many of the potential participants do not like to be away from home and family for extended periods of time. Even in the case of a program being held in a city, many do not want to be absent from their homes.

The interviewees indicated that older Indian and Metis see a definite need for education and therefore are most likely to be interested in such a program if they perceive it to be useful for themselves and others. However, it is of great importance that such an educational program be created with and for Indian and Metis peoples. This was made clear in most of the discussions. On numerous occasions it was stated that such a program as elderhostel must not be another 'whiteman's program for Indians'.

Therefore the designing of such a program would necessarily need to be planned and carried out by Indian and Metis people, although they would not exclude those Caucasians who were perceived as being trustworthy and dedicated to the program.

It was expressed that Indian and Metis seniors need programs designed to give them further education. At present there is very little offered in that regard, especially in the rural areas of Saskatchewan. It was noted that they presently gather for feasts in what is referred to as 'circles' and that this method could be employed in an elderhostel.

Another suggestion that came from several individuals was that the elderhostels could incorporate the present idea of elder camps which have taken place in the province. These are gatherings at which there are opportunities for the elders to celebrate and to tell stories which is an important component of education for them. These are opportunities for the elders to come together to share ideas and to discuss problems within and outside of their respective communities.

It should be noted here that in a number of the present elderhostel programs Caucasian older adults also play a significant role in the design and content of these programs.

At the onset of the study project I became quite aware of the fact that there may be some major differences between Indian and

Metis people that would make it difficult to have the two groups together for an elderhostel. The discussions clearly indicated that this would not be a problem. They do have some different traditions but many of the problems and needs are the same. It was also noted in this context that older Indian and Metis are very tolerant of diverse ideas and are less likely to make much of differences. In regard to most other issues or traditions there is much common ground between these two cultural groups. A difference in spirituality does exist, but again not all topical areas need be included in an elderhostel program. As stated earlier there are many topics and issues of common concern, oral histories being one of these.

It was noted in several of the discussions that the very poor would not likely be interested in such a program, as life's basic necessities are of more concern than organized educational activities. However, there are many senior Indian and Metis who are active and interested in exploring new possibilities and that these people would be the ones to connect with and invite into such programs. Most of the individuals and organizations expressed the desire to participate in the planning and carrying out of such a program for senior Indian and Metis. In this regard an organization in northern Saskatchewan which has a long providing successful record of educational programming is keen on holding an elderhostel in the communities it serves.

RECOMMENDATIONS

The findings indicate that there is a need for older adult education for and with older Indian and Metis people. It is also clear that there may be a role in that broader field for an elderhostel program for and with Indian and Metis people. It is also evident that the form that such a program takes would necessitate modifications to the present elderhostel program, both in content and structure. Such a program for older Indian and Metis must serve two purposes; one, to change an existing program and concept; and two, to fulfil the personal needs of the participating individuals. It is of utmost importance that such a program be organized with the potential learners in mind and must be planned with the full participation of both Indian and Metis people. As one interviewee indicated, ". . . this program must not be another white man's program for Indians, where the white profit while the Indian gets little or nothing in return".

Such a program for and with Indian and Metis must empower the participants to go in the direction and achieve what they want to learn. In the planning of an elderhostel for and with Indian and Metis four basic characteristics must be kept in mind in addition to those listed earlier. First, that those involved in assisting the development of such a program must show respect for all individuals concerned, both those planning and those participating. Second, that those involved are actively involved

in the decision-making concerning the program. Third, that those involved have adequate information and allowed to express themselves. Finally, that as many of those involved including potential participants have an active part in the planning of activities, for example what courses might be included in an actual elderhostel.

It is only in keeping these learning requirements/guidelines in mind that an elderhostel program such as this may serve the needs of potential participants.

The major aim of this study was to conceptualize a design for the possibility of an elderhostel educational program for and with Indian and Metis people. It is hoped that such a program as elderhostel might enable them to discover what they previously were unable to because of the lack of such a resourses. One of the major outcomes of such a program would be to make it possible for Indian and Metis to pass on valuable traditions and cultural values.

The methodology that I recommend and regard as essential for future research into elderhostels for and with Indian and Metis people is a participatory action-research method. This method

> ". . . is a democratic approach to investigation and learning to be taken up by individuals, groups and movements as a tool aimed at social change" (Society for Participatory Research in Asia, 1982).

Participatory action-research also becomes a means to challenge social inequalities and move toward the elimination of social injustices and exploitation. It should be kept in mind that participatory action-research

> ". . . is not exclusively research oriented, that it is not only adult education or only socio-political action" (Fals-Borda, 1991).

All these may and often are

> ". . . combined into an experiential methodology, that is, a process of personal and collective behavior occurring within a satisfying and productive cycle of life and labour" (Fals-Borda, 1991).

Fals-Borda further states that liberating knowledge and political power within the process of the life cycle

> "(1)...enable the oppressed groups and classes to acquire sufficient creative and transforming leverage as expressed in specific projects, acts and struggles; and (2) to produce and develop socio-political thought processes with which popular bases can identify" (Fals-Borda, 1991).

I believe that elderhostel programs for and with Indian and Metis people might and could possibly use the participatory action-research process described. This methodology lends itself well to future research studies.

> Participatory action-research as such is to be an integrated activity "...that combines social

investigation, educational work and action" (Hall, 1984).

Some of the characteristics as described by Hall are as follows:

1. The problem originates with a given community or communities.

2. The goal of such research is to improve and change the lives of those involved

3. The community controls what happens in the research process

4. Focuses on working with oppressed or exploited groups or individuals, in this case Indian and Metis peoples.

5. The heart of participatory research is that it makes its participants more aware of their own power to change things and strengthen their awareness of those abilities.

6. The term 'researcher' applies not only those who specialize in such activities but to the community at large.

7. Those who might be imported to help with the research are committed to that individual or group and become full participants and learners throughout the whole process.

In short, all involved in a participatory action-research project must become part of that project in that those with the expertise are as much learners as are the other participants in the project. In other words, all are learners and all are resource persons and experts. It ought not ever be a question of an individual or group coming into a situation to take something away for themselves. Rather it is a question of what each may

contribute to the process and what each may learn from the process to the common good of the whole.

The coordinator of an elderhostel for Indian and Metis must act as a facilitator and learner at the same time. Herein lies the connection to participatory action-research. It is essential, I believe, that a participatory action-research approach to the planning and implementation of such an elderhostel program as described be taken. As with the present model for Elderhostels, the participants often are active in the development and planning of any hostel program. Older adults often are the major contributors also to the actual offering of a program in that some volunteer many hours during the course of a hostel.

The approach to such a project by necessity must have built in flexibility in the development, planning, and structure of any one program. This flexibility most be on the part of both the planners and the participants in order that a satisfactory program may be created to enable an inviting learning atmosphere for all.

I believe the previously discussed points are essential to know and actualize in the planning of an elderhostel for and with Indian and Metis. These points are of particular importance in that the Indian and Metis community have many problems that are immediate. The problems are often related to the basic necessities of life and this fact may need to be taken into

account when planning and implementing any program. The second point is of equal importance in that the passing on of important traditions is vital in the eyes of many Indian and Metis. It is this heritage that they see as being essential to pass on to the youth. It is the past that will help shape the future. Their hope is that the Indian and Metis may live on and that these important traditions will also be carried on. The third point illustrates the need for learner participation at all levels so that the experience a potential participant may have may be their experience. The last point is of particular importance in view of the fact that those who might be involved in such a program, either in the planning or as a participant in the actual program, may have only a short period of time available to them at any given point in time. The grandparenting responsibilities for example may dictate that they be away from their homes three or four days only.

It will be important to assess in advance of any serious planning the motivation of the older Indian and Metis learner population to participate in such a program. The planners and those who implement such a program need to know just what exactly are the needs and expectations of the older adult Indian and Metis learners as seen through their eyes. Further study would necessarily mean the need to talk to more older Indian and Metis. The indications are from the study project done that the motivation is there, but further investigation should take place to acquire more particulars of the needs. There is no question

that both Indian and Metis have unmet learning needs and the 1988 study conducted by the Senior Citizens' Provincial Council of Saskatchewan illustrates this most adequately. (See especially pages 3 and following of the Supplement to The Study of the Unmet Needs of Off-Reserve Indian and Metis Elderly in Saskatchewan) As an illustration of the need in regard to education the study indicates that only a quarter of the Indian and Metis people in the southern part of the province of Saskatchewan have any formal education beyond grade eight. The figure is less than that for the northern part of the province.

Special attention must be given in the planning of an Indian and Metis Elderhostel program to the setting in which it takes place. The study indicated that the setting is a very important factor for both Indian and Metis people. They will only go to places that they feel are safe and in which mutual respect may be had for all involved.

In the planning of an Indian and Metis Elderhostel program there is no need to "re-invent" the wheel. Many resources exist within the province by way of organizations representing both cultures, Indian and Metis and individuals in both cultures who are more than willing to assist and participate fully. The interviewees pointed this willingness out quite clearly.

Interviewees also suggested that other programs have taken place that may be used as examples both positive and negative that

might be used in the planning of an Indian and Metis elderhostel. An example on the positive side would be the elder camps described earlier in this report. A negative would be occasions described at the Indian and Metis Friendship Centre where meetings were called to discuss a particular problem(s). Few came because there was no celebration attached to the particular event. Therefore program planning is a very important aspect in the overall planning for an Indian and Metis elderhostel.

The following are points that ought to be kept in mind when planning the course content of any elderhostel program:

1. The first is that activities undertaken in the proposed and other programs ought to be orderly and cyclical and move in the same general direction. This is generally accepted within the field of older adult education.

2. Learners are quite capable of telling you what they would like to learn and how they would like to learn it.

3. The starting activity for any program must be one that is in keeping with the previously stated point.

4. The direction that the activity goes in must be determined in the case of the Indian and Metis Elderhostel by the potential participants in that program.

5. Feedback from the learning activity must be sought and is essential to/for any further activity. It should be noted that any activity that is to take place in the future and is of course planned, ought to be change oriented or at least point to some further experience in the future. The hope is, of course, is that this change or experience would be a positive one, focused on growth.

In the case of an Indian and Metis Elderhostel program this planning is of primary importance. The discussions in the interviews clearly indicated that those who might participate in such a program will only do so if they perceive it to be of some pragmatic use that the outcome will warrant their time and energies.

I believe a modified participatory action-research approach to further study, development, and implementation of an elder learning/educational program will serve well the content needs of such a program as described earlier in this report. (See page 19 and following)

The limitations of the approach used in the study is that by in large the individuals interviewed are from the city of Regina and they may not necessarily represent all Indian and Metis people. Secondly, no group work took place in regard to examining the potential for an elderhostel program being offered. However, materials about the project were circulated at a gerontological

conference and were later distributed at another conference in the northern part of the province where some discussion took place by participants attending. This process generated some further positive feedback in regard to the project.

Finally, in closing the discussion section, it should be noted that I have submitted this completed report to Elderhostel Canada located in Toronto, Ontario in accordance with the objectives set out by them and the Seniors' Education Centre for this study project.

V CONCLUSION

> "The level of education of the elderly is important since it has been found to influence a number of characteristics and behavior patterns such as socioeconomic status, labour force participation, and the use of health and social services" (Senior Citizens Provincial Council, 1988).

The levels of education have been studied and a need for further education has been indicated. The proposed elderhostel program for Indian and Metis peoples I believe may be one way to meet that need. At the present time there is little available to the Saskatchewan older Indian and Metis in this regard to educational resources. What does exist is limited and seems to be in conceptual form only.

The proposed Indian and Metis Elderhostel program has the potential to be useful throughout the whole province in that elderhostels are designed to meet the needs of individuals where they are in their particular situations. The levels of educational achievement among Saskatchewan Indian and Metis who are over 60 years is extremely low. The 1981 Statistics Canada reported that 78% had no formal education beyond the grade 8 level. The statistics for the northern part of the province indicate a higher number, many of whom have had no formal education at all (A Study of the Unmet Needs of Off-Reserve

Indian and Metis Elderly in Saskatchewan, 1988). The report from many Indian and Metis elderly people is that:

> "...they wish their children and grandchildren the best of both worlds - a good grounding in education tempered with the richness of the native cultures"(Senior Citizens Provincial Council Report, 1988).

This is an indication to me that there is a strong desire on the part of the elderly to be involved and participate in educational experiences.

The strong support that this study project's respondents indicated about the Indian and Metis Elderhostel program is ample proof in itself that further work ought to be done in this area. The elderhostel as such lends itself well to the type of educational programming ideas described throughout this report. Programming of this nature will require a fair amount of financial subsidies from external sources, but it is my belief that such a program would prove to be a successful approach to older adult education with Indian and Metis people, education that would meet the specific needs of these two groups of people. It is an educational program that is designed, by nature, to meet the identified learning needs of its participants.

As discussed earlier in this report the basic needs of many of the population under discussion are for food, housing, transportation, and the need to pass on important cultural traditions. An elderhostel for and with Indian and Metis people

has the potential to assist in solving some of these basic problems while also enabling and strengthening important recreational and cultural components to its participants.

This proposed program could also provide a rich intercultural and interracial forum for the meeting of several cultures to share their experiences and to learn from each other. The elderly in any culture have a rich history from which to draw. Their wisdom in our day more than ever needs to be drawn upon and utilized as a precious resource. It is not renewable unless we are willing to spend the time, energy, and money to ensure the successful aging of the present generation. A modified or adapted elderhostel program can make a significant contribution in this respect.

The Indian and Metis elderhostel study project was an important part of that experience and definitely enhanced the goal of learning more about program development. The study project also involved policy development as the Seniors' Education Centre is beginning to offer a program with and for Indian and Metis peoples.

As a result of the practicum opportunity and the Indian and Metis elderhostel study project, a number of individuals and groups have become interested in the further study and the implementation of such an elderhostel program. Presently funding

is being brought into place to develop this project. It is being wholeheartedly supported by Elderhostel Canada.

Finally, in regard to the overall practicum experience, I feel it important to state without a doubt that the practicum experience was in total, an excellent learning experience. I need to stress the importance of the dual nature of this practicum. This dualistic objective permitted the exploration, reflection, development and achievement of the goals set out in my practicum proposal as a whole. In addition it permitted and encouraged the theoretical and practical application of knowledge in the professional field.

APPENDIX A

MSW PRACTICUM PROPOSAL

January, 1991

Stanley Vindevoghel
#509 - 2250 Rose St.
Regina, Saskatchewan
S4P 2A7
Ph:522-2296

Student #184-660-911

PRESENT PRACTICUM COMMITTEE:

Prof. Harvey Stalwick [Academic Advisor]

Mr. John Oussoren [Field Supervisor], [B.A., M.Ed., M.Div., M.Ed.,Thesis in process] Coordinator, Seniors' Education Centre, University of Regina, Extension. [Please see attached CV for detailed information].

Consideration will be given to adding a third member to the practicum committee.

LOCATION OF PRACTICUM: University of Regina
Extension Department, Seniors' Centre
College Ave. & Scarth St.
Regina, Saskatchewan
S4S 0A2
Ph:779-4859

PERIOD OF PRACTICUM: (Block) January to May 1991
(Time) 4 days per week

NATURE AND FOCUS OF PRACTICUM:

This practicum will take place in an educational setting and involve policy formation, educational program development, and

administration, as well as a review of existing materials in reference to such issues and projects.

The practicum will involve the phased development of an elderhostel program with and for Indian(treaty and non-treaty), Metis and some Caucasian peoples in the province of Saskatchewan.

The focus of the practicum will be on the development of practical and intellectual skills of the graduate student. The elderhostel program itself is meant to be implemented only if the research outcome indicates that this would be an appropriate procedure in the future.

Details to be included in the process are the development of a conceptual design for an elderhostel program with and for Indian and Metis peoples in conjunction with both working and non-working committee perscnnel put together by the practicum student.

A review of relevant literature in the field of gerontology with specific attention being given to elderhostel programming and Indian and Metis elderly persons.

A participatory research methodology will be used in the development of the program and its appropriate curricula. A participatory research method by definition is an "...integrated activity that combines social investigating, educational work and

action", Budd Hall, 1984. This process will actively involve community organizations and individuals working with the student to assess the feasibility of implementing such a program. Upon those mutual findings the same process will be employed to plan the elderhosteling program. The main points in utilizing this research method are: (1) to develop a tool that may be used to educate both participants and planners of such programs; (2) for future planning of programs for Indigenous peoples so that social change may be brought about; (3) to actively involve potential participants in such a program in the planning and implementation of those programs.

In addition, some specific details to be considered include:

- A cost analysis and budget for the project and the securing of appropriate funding will be a part of the task of the practicum student.

- The contacting and securing of appropriate individuals to serve on a project committee and sitting as a member on that project committee for planning the design and implementation of the project.

- Working with volunteer seniors at the University of Regina Extension, Seniors' Education Centre to have them assist with project details.

- The involvement in the hiring of a native project coordinator and securing appropriate facilities in which to hold the hostel program.

While the main purpose of this practicum focuses on the practicum objectives, it is anticipated that there will be an opportunity to carry out other tasks as recommended by the practicum field supervisor and involvement in other projects and activities of the Seniors' Education Centre. The submission of a final report on the project to the practicum supervisor will be a part of this project.

PRACTICUM GOALS:

The primary objectives of the practicum option is to afford an opportunity to learn more in the field of gerontology generally, and more specifically with Indian and Metis culture. In addition, it will provide an excellent setting for making recommendations for future policy and program development. It is my intention to take advantage of this opportunity to further develop practical skills in the field of social work and more specifically in the field of gerontological social work and its relationship to education. The intention in undertaking the practicum in an educational setting is that this is the area in which I have been working over the past twelve years and am basically acquainted with and enjoy working in. However I intend to change the focus

of my work from working only with younger adults to working in the area of education with and for older adults in a broader sense.

This practicum placement will provide me with the opportunity to develop some new skills in administration, policy formation and analysis, and educational program development. As well, existing skills may be updated and further developed.

I believe firmly that adult education is an important aspect in the work of social work, perhaps more in our time then ever before. This practicum will give me the opportunity to examine what the possibilities are in the way of educational programming development in an area of rapidly growing importance, gerontology.

Another important aspect of this placement is that it will give me the opportunity to work with Indian and Metis peoples, something with which I have had little experience and feel that I need to approach and explore further.

Finally, this particular practicum project will give the opportunity to make a contribution to the field of gerontology and education by way of the development of a program which does not now presently exist in Canada.

I am presently employed by St. Peter's College, Muenster Saskatchewan as Dean of Students which involves general

administrative duties plus student program and personal counselling.

The primary reasons for obtaining this MSW degree are to generally further my education, open the possibilities for other education related employment, enhance my existing skills as a social worker, gain further skills to take either back to my present work place or to a new one, and to make myself more marketable for a variety of new positions that are coming available in the field of gerontological social work.

Stanley Vindevoghel

University of Regina — University Extension

Seniors' Education Centre

Former Norman Mackenzie Art Gallery Bldg.
College Avenue & Cornwall Street
Regina, Saskatchewan S4S 0A2
Tel: (306) 779-4816
Fax: (306) 779-4825

October 10, 1990

Bob Williston
Executive Director Elderhostel Canada
33 Prince Arthur Avenue
Toronto, Ontario
M5R 1B2

Dear Bob:

Re: Native Elderhostel Project via the Seniors' Education Centre, University Extension, University of Regina

Further to our recent discussions about our mutual interest in developing one of the first native Elderhostel programs in Canada for and with natives, I note the following agreement:

A. Funding:

1. that Elderhostel Canada is willing to underwrite up to 40 full hostelships, i.e. up to $295./person for the program if deemed appropriate; and is willing to make available $5,000. "up front" as of January 1, 1990 for program development work, with the remaining invoices to be sent upon program completion.

2. that wherever possible the Elderhostel participants, band offices, or the like be encouraged to contribute nominal sums, ideally the $40. registration fee, towards each tuition, but that this sum is not to become a barrier to access in the one-week residential learning program.

3. that partial hostelships, i.e. $100. for those without G.I.S. (Guaranteed Income Supplement) can be made available for native commuters.

4. that other funding for indigenous staffing or related aspects be explored via New Horizons or elsewhere.

B. Recognition and Mailing Lists:

1. that Elderhostel Canada's national funding support be clearly indicated in all publicity and related information.

2. that Elderhostel Canada would receive the names and addresses of the participants involved.

C. Target Group:

1. that the Elderhostel program be primarily for and with native people, i.e. treaty, non-status and Metis older adults along with some Caucasian persons to promote interracial/intercultural understanding and cooperation.

I trust, Bob, that the above represents adequately our discussions. If not, please advise in writing. Thanks again for your help.

Sincerely yours,

JO

John Oussoren, Coordinator
Seniors' Education & Special Projects

JO/hc

c.c. Jim Carefoot, Assistant Dean, University Extension
Herb Kindred, Dean, University Extension
Diane Osberg, Prairie Regional Director, Elderhostel
Susan Adamnson, Program Development Director

WHAT IS AN ELDERHOSTEL?

Elderhostel has its origins in the youth hostels of Europe and the folk schools of Scandinavia. Elderhostel founder Marty Knowlton, a well-known (American) social activist and educator, was impressed with the availability of a network of modest accommodations which encouraged and nurtured an adventuresome hosteling spirit in European youth. He also observed the very positive impact a residential setting had on adult education programs offered by the folk high schools. In 1975 a new movement in American adult education was launched with the offering of the first Elderhostel programs. Elderhosteling has grown enormously since those early years. In 1989 over 190,000 hostelers enrolled in programs in all 50 states, all 10 Canadian provinces and over 40 countries overseas. Over 1,000 different colleges, universities and other educational institutions proudly offer their best programs to eager and challenging students.

Elderhostel is an educational program for older adults who want to continue to expand their horizons and develop new interests and enthusiasms. Elderhostels are for elder citizens on the move, not just in terms of travel, but in terms of intellectual activity as well. Commitment is to the belief that retirement does not represent an end to significant activity for older adults but a new beginning filled with opportunities and challenges.

With Elderhostel, participants enjoy inexpensive, short-term academic programs at educational institutions around the world. Elderhostel students live on the campus of their host institution while attending a program and have access to the cultural and recreational facilities and resources available there. [Elderhostel Canada, 1991 catalogue].

Elderhostel Canada was established in 1985 with its main office in Toronto.

Elderhostel locations in Saskatchewan include: University of Regina, Seniors' Education Centre, SIAST (Regina and Saskatoon Campuses), and the Prairie Christian Training Centre at Fort Qu'appelle.

Information on Elderhostel program offerings may be obtained by contacting the Seniors' Education Centre, University of Regina, Extension.

The development of a Native (Aboriginal) Elderhostel program with and for aboriginal peoples will be based on the Elderhostel concept but will be adapted to fit the specific needs of this group of people.

University of Regina — *University Extension*

Seniors' Education Centre

Former Norman Mackenzie Art Gallery Bldg.
College Avenue & Cornwall Street
Regina, Saskatchewan S4S 0A2
Tel: (306) 779-4816
Fax: (306) 779-4825

NATIVE ELDERHOSTEL PROJECT

Any assistance that you might provide me with in reference to possible contact persons or groups who may be able to assist me would be greatly appreciated.

Contact names of individuals or organizations:

_____
_____
_____
_____
_____
_____

Names of persons who might potentially serve on a planning committee (note: they should be of Indian or Metis ancestry and be 50 years or older).

_____
_____
_____
_____
_____
_____

Other comments or information:

_____
_____
_____
_____
_____

Finally if you know of any available reference materials that deal with the elderly Indian and/or Metis please give me a call at 779-4705 or write to the above address.

Thank you very much for your time and concern.

Sincerely,

Stanley Vindevoghel
Native Elderhostel Project

1 of 2

Resource Persons:

Myra Schiff, Ph.D.
Environmental Psychologist
Toronto, Ontario

Johnny Sandison
TV/Radio Personality, CKCK TV
Regina, Saskatchewan

Catherine Douglas, B.R.E., C.T.R.S.
Recreational Therapist
Regina, Saskatchewan

Andre Masters, M.D.
Psychiatrist
Regina, Saskatchewan

Francie Steen
Regina, Saskatchewan

Helene Kesten
Regina, Saskatchewan

Barbara Wilson, R.P.N.
Coordinator of Adult Day Services
Pioneer Village
Regina, Saskatchewan

Robert McCulloch, Ph.D.
Associate Professor of Physical Activity Studies,
U. of R., Regina, Saskatchewan

Susan Wagner, R.N., M.Sc. (Nursing)
Associate Professor,
College of Nursing, U. of S.
Saskatoon, Saskatchewan

Vern McClelland
Executive Director, Twin Rivers Home Care
Lloydminster, Saskatchewan

John Oussoren, B.A., M.Ed., M.Div.
Coordinator, Seniors' Education Centre
University Extension, U. of R.
Regina, Saskatchewan

Val Harding, Ph.D.
Project Coordinator, Seniors' Education Centre
University Extension, U. of R.
Regina, Saskatchewan

Stan Vindevoghel, B.A., M.S.W.
Practicum Student,, Seniors' Education Centre
University Extension, U. of R.
Regina, Saskatchewan

Saskatchewan Gerontology Association

12th Annual Conference

"FROM THE HEART"

February 13 & 14, 1991
(Wednesday evening & Thursday)

Hotel Saskatchewan
2125 Victoria Avenue
Regina, Saskatchewan

APPENDIX D

Wednesday Evening, February 13, 1991

7:30-9:00 Registration
Wine and Cheese
Light Entertainment

Thursday, February 14, 1991

7:30-8:30 Breakfast/Annual General Meeting

9:00-9:15 Welcoming Remarks

9:15-10:15 **QDS/St. Chads Lecture**
Myra Schiff
The Heart of the Matter:
Empowerment Through the Environment - Interior Design Options

10:15-11:00 Exhibitors
Nutrition Break

11:00-12:00 **Heart Beats**
Vignettes About the Elderly
Moderator: Johnny Sandison

- *Recreation for the Elderly*
  Catherine Douglas
- *Depression in the Elderly*
  Andre Masters
- *An Innovative Day Care Program*
  Francie Steen
  Helene Kesten
- *Adult Day Services - Pioneer Village*
  Barbara Wilson

12:00-1:30 President's Luncheon
SGA Award of Excellence Presentation

Thursday, February 14, 1991 *(cont'd.)*

1:30-2:30 **Research Symposium**

- *Saskatchewan Seniors' Fitness and Lifestyle Research Project*
  Robert McCulloch
- *Research on a Shoe String Budget*
  Susan Wagner
  Vern McClelland

2:30-3:00 Exhibitors
Nutritional Break

3:00-4:00 **Research Symposium**

- Seniors' Education Centre Project/Program Development
  John Oussoren
  Val Harding
  Stan Vindevoghel

4:00-4:15 Gift Certificate Draws
Closing Remarks

Registration Form

From the Heart

SGA 12th Annual Conference

February 13 & 14, 1991

Hotel Saskatchewan
Regina, Saskatchewan

Name _____

Address _____

City/Town _____

Postal Code _____

Phone _____

Organization (if applicable) _____

_____

Registration Fee:

Members: $50.00 ☐
Non-members: $70.00 ☐
Seniors/Students: $40.00 ☐

Please indicate (✓) functions you will attend:

Wine and Cheese ☐
AGM Breakfast ☐
Award Luncheon ☐
(Included in Fees)

Mail Registration Form and Fee by January 31, 1991 to:

Saskatchewan Gerontology Association
c/o B.A. Racine
1639 - 23rd Avenue
Regina, Sask. S4S 5Z9

ELDERHOSTEL CANADA
33 Prince Arthur Avenue
Suite 300
Toronto, Ontario M5R 1B2

October 23, 1990

Mr. John Oussoren, Coordinator
Seniors' Education & Special Projects
University of Regina/Extension
Seniors' Education Centre
Room 112, College Building
College Avenue & Scarth Street
Regina SK S4S 0A2

Dear John:

In reply to your letter of October 10, 1990, I think your project proposing a native Elderhostel program at the University of Regina is a very meritorious development for both ELDERHOSTEL Canada as well as for the availability of programming for our native people. It has our full support.

A few comments with reference to the various categories in which you have broken down the program.

Under section **A.Funding:**

- In **1.** you talk about $5,000 in "up front" money as of January 1, 1990. I believe you mean January 1, 1991. Of course this $5,000 will be a part of the total amount of monies made payable to the University of Regina on invoice. For instance if the program attracts 40 hostellers the University of Regina could look forward to an income of $255 per person multiplied by 40 or $10,200. The $5,000 of course would be deducted from that with a net income for the final portion of the program being $5,200.

- **2.** The participation of band offices or the like in contributing the $40 registration fee is I think in keeping with what we at ELDERHOSTEL Canada have done in the past. This registration fee would ensure participation and commitment by the sponsoring agency as well as by the participant.

- **3.** I do not see any problem with us being able to supply partial-tuition hostelships however I would not want to see the program go above 50 total participants. Hence in the scenario of 40 full hostelships I would not want us to supply more than 10 - $100 partial-tuition hostelships.

- **4.** You are the master at exploring monies from New Horizons or elsewhere so I will leave that to your capable hands.

Under section **B. Recognition and Mailing Lists:**

- **1.** Yes I believe that both ELDERHOSTEL Canada as well as the University of Regina should be acknowledged for any development of this program. Although I would tend to believe that University of Regina should get the bigger share of anything that is coming down since you are going to be the ones putting all of the program together.

- **2.** Yes we will add these participants to our mailing list and continue to send them ELDERHOSTEL Canada catalogues.

Under section **C. Target Group:**

- **1.** I leave this totally in your hands. I believe you and I have had a number of conversations concerning the intent of the program. I know that you will want to localize our overall program so that it meets the intended need vis-a-vis interracial/intercultural understanding and cooperation.

Once again John - thank you very much for the time and effort you show in supporting the Elderhostel program and in the initiatives you take to truly make this a unique experience for older adults who otherwise might not be able to attend. My hat goes off to you.

Yours sincerely,

Dr. R. H. Williston
Executive Director

RHW:jb

cc D Osborne
S Adamson/Kate Thomson

MANUAL FOR ELDERHOSTEL COORDINATORS 1990

80 BOYLSTON STREET, SUITE 400, BOSTON, MA 02116

What is Elderhostel?

Elderhostel combines the best traditions of education and hosteling. Inspired by the youth hostels and folk schools of Europe, and guided by the need of older citizens for intellectual stimulation, Elderhostel is for older citizens on the move -- not just in terms of physical movement and travel -- but in the sense of reaching out to new experience. It is based on the belief that retirement does not mean withdrawal. Indeed, the later years should be viewed as an opportunity to engage in and enjoy new challenges.

Elderhostel consists of a network of more than 1,200 colleges, universities, and other educational institutions which offer low-cost, short-term, residential academic programs for older citizens. Most programs are for one week, beginning on Sunday afternoon and ending Saturday morning. During their week, hostelers experience a true taste of residential life, taking up to three specially designed college-level courses, living in a dormitory setting, eating in the cafeteria, and participating in a variety of extracurricular activities. Elderhostel provides an informal and humane atmosphere in which the individual is important, making new friends is easy, and the effect of a stimulating educational program is liberating.

Elderhostel History

In the autumn of 1974, Martin P. Knowlton -- student, teacher, research engineer, backpacker, world traveler, and social activist -- met with old friend and colleague David Bianco, Director of Residential Life at the University of New Hampshire. Both men shared a love of travel and adventure; both believed in lifestyles which emphasized an active engagement with one's social and physical environment. Knowlton was fresh from a four-year walking tour of Europe and had returned to the United States with two very vivid memories of his European experience. He had been impressed by the profound influence of the youth hosteling movement on the attitudes of young people in Europe, creating in them a spirit of adventure and involvement. Similarly, he was much taken by the more active and contributing roles played by older people in most European communities. Bianco, on the other hand, was distressed at what he observed to be a complete retreat on the part of college students from the activism and social concern of the late 1960s.

The two men discussed these subjects with an intensity and enthusiasm which reflected their own life experiences as social critics and activists. Bianco envisioned an expanded network of youth hostels in this country with resulting benefits to high school and college-age students. Warming to the subject, he then exclaimed, "...and after the youth hostels, we'll have to establish a network of **elder** hostels as well!" Both men realized immediately that the appealing name Elderhostel incorporated a number of compelling concepts, and they spent the rest of the evening designing a program to fit the name.

They agreed that the overriding objective of Elderhostel should be to stimulate the individual elder to become her/his own agent of change, and that the pathway to more productive and meaningful later years is not found by sitters, but by seekers. They were convinced that education can most effectively guide older citizens in their search for fulfillment and a feeling of self-worth.

The result was the careful interweaving of the needs of older citizens with the capabilities of institutions to form a network of very different kinds of hostels to

serve very different kinds of participants. These institutions use their environment and resources to demonstrate to elders that they are persons of worth and potential, and that they can act, more effectively than anyone else, as their own agents of change.

Elderhostel Growth

Elderhostel has experienced dramatic growth during its short history.

* 1975: five colleges and universities in New Hampshire offer the first Elderhostel to 200 pioneer hostelers.

* 1980: Elderhostel programs in all 50 states with more than 20,000 participants.

* 1981: programs scheduled during the academic year expand dramatically. Elderhostel offers its first programs overseas -- in Great Britain and Scandinavia. Elderhostel begins to encourage the participation of a wide variety of educational institutions -- environmental study centers, educational conference centers, scientific research stations, youth hostels, retreat centers. More than 37,000 participants enrolled during the year.

* 1986: Elderhostel participation increases to more than 112,000 hostelers attending programs year-round in every state and province of the U.S. and Canada, and 26 countries abroad. Elderhostel Canada is incorporated as an independent, non-profit corporation.

* 1989: Hostelers attend more than 192,000 weeks of programs year-round in every state and province in the U. S. and Canada and 40 countries abroad.

In a very brief period of time, Elderhostel has become an international program of major significance.

The Elderhostel Organization

National Office

A central office in Boston is charged with the responsibility for coordinating existing Elderhostel activity, publishing program offerings through catalogs and newsletters, implementing promotional strategies, registering Elderhostel participants, guiding the expansion of the program and formulating policies that will strengthen the Elderhostel movement.

State Offices

The work of the Boston Elderhostel office is supplemented by state offices which have responsibilities closely paralleling the Boston office but on a more local basis. A State Director is often a full-time administrator at a participating Elderhostel institution who, in addition to a number of other responsibilities unrelated to Elderhostel, devotes part of his/her energies to playing a lead role in representing Elderhostel's interests in the area. State Directors assist in recruiting new institutions, orientation and training, scheduling course offerings, engaging in local promotional efforts, and in general providing the liaison between individual institutions and the overall Elderhostel movement.

Site/Elderhostel coordinators

The "hands-on" coordination of programs including planning programs, preparing catalog materials, greeting hostelers and attending to all the details that assure hostelers of a positive Elderhostel experience is carried out by staff members of sponsoring institutions who have expertise in program implementation.

Board of Directors

The Elderhostel Board of Directors has the ultimate responsibility for establishing broad organizational policy and the Boston office staff implements these policy directives. The Board in its membership represents a balance of individuals who have spent a lifetime in advocacy roles on behalf of older adults, individuals who represent participating colleges and universities at both the presidential and program administrator levels and leaders from business and industry. State and province directors serve in active advisory roles through participation on the Steering Committee formed to ensure appropriate participation in the evolving policy-making process.

The Use of the Name Elderhostel

The name Elderhostel, Inc. is registered as a Service Mark in the United States Patent and Trade Mark Office and as a Trade Mark in the Office of Consumer and Corporate Affairs in Canada. In a Letter of Agreement, Elderhostel, Inc. authorizes state coordinating offices to designate the institutions in their jurisdictions which should be permitted to use the name Elderhostel. These institutions, in turn, receive from Elderhostel, Inc. a letter authorizing them to use the name Elderhostel in accordance with the guidelines described in this manual.

Unauthorized use of the name Elderhostel is prohibited.

Benefits to Host Institutions

Elderhostel is an extremely satisfying program to sponsor. Participants are enthusiastic and appreciative of the efforts made on their behalf. More specifically, faculty have found Elderhostelers to be exceptionally lively and demanding students. While Elderhostelers vary a great deal in educational background, they bring into the classroom a lifetime of experience which tends to enrich a discussion on virtually any subject. For those faculty who have never taught older people, their Elderhostel experience will be a revelation.

Your institution can look forward to:

* Opportunity to serve a new and expanding market.
* Publicity to a mailing list of over 500,000.
* Word-of-mouth publicity to an international network of older learners.

The Elderhostel Format

The standard Elderhostel format provides a measure of predictability to hostelers attending programs anywhere in the country. Each institution has the opportunity to make the program truly its own within the guidelines described below. In fact, the richness and diversity achieved in this way greatly enhances the appeal of the program as a whole. **Variations on the standard model must be discussed with and approved by the State Director one month before catalog copy is due in the state office.** The standard format includes the following:

* a six-night program beginning Sunday afternoon and ending Saturday morning;
* three courses, each meeting 1½ hours per day for five days (7½ contact hours each, or 22½ hours per week total instructional time);
* housing in typical dormitory accommodations (double occupancy, bathroom-down-the-hall);
* 17 meals provided (Sunday dinner through Saturday breakfast).
* maximum enrollment of 50 (including commuters); standard minimum of 20 (unless program can operate with fewer than 20 participants).

APPENDIX G

PARTICIPATING ORGANIZATIONS

Arctic College, Ft. Simpson, N.W.T.

Gabriel Dumont Institute, Regina

Anglican Pastor, Regina

Saskatchewan Indian Federated College, Regina

Department of Indian Affairs, Regina

Elderhostel Canada, Toronto

Gabriel Dumont Housing, Regina

Private Citizen, Regina

Discover Choices Project, University of Regina., Extension, Regina

North Central Health Centre, Regina

Community Housing, Regina City Hall, Regina

Indian and Metis Friendship Centre, Regina

Tenant Counsellor, Gabriel Dumont Housing, Regina

Faculty of Social Work, Unversity of Regina, Regina

Seniors' Education Centre, University of Regina, Extension, Regina

Regina General Hospital, Regina

Elderhostel Canada North, Ft. Smith, N.W.T.

Gabriel Dumont Institute, Regina

Church Worker, Regina

Circle Project Coordinator, Regina

Elderhostel Coordinator, Regina

Program Development, Elderhostel Canada, Toronto

Chili for Kids Program, Regina

COMMITTEE MEMBERS

Blach, Lynda - is a member of the sub-committee Publicity, Public Relations, Publications, Program and Schedules and is a staff member of Saskatchewan Seniors Mechanism. She is studying in the field of Gerontology, and enjoys her involvement with Seniors.

Duke, Eileen - is a member of the sub-committee Finance. She nursed in Humboldt for many years. Since coming to Regina, she has spread her interests over many activities. She has worked as a commissionaire, taken training and graduated from the Citizen's Police Academy and worked for Saskatchewan Housing in the interests of Seniors. Eileen is involved in the volunteer activities for Health and Recreation among Seniors, especially in downtown seniors' high-rise apartments.

Firth, Christina - is a member of the sub-committee Publicity, Public Relations, Publications, Program and Schedules and is Provincial Coordinator of the Saskatchewan Seniors Mechanism. She has 16 years in community development with much of it working with and for Seniors in Saskatchewan.

Harding, Val - is the Conference Coordinator for Learning Unlimited II Conference and the Chair of the committee at the University of Regina. She has a B.Sc. in Psychology from McGill University, M.Ed. in Guidance and Counselling from the University of Saskatchewan and a Ph.D. in Educational Psychology from the University of Regina. She has recently successfully completed the written examination for Professional Practice in Psychology (EPPP) administered under the auspices of the American Association of State of Psychology specializing in Clinical Psychology, with a special interest in the Psychology of Aging.

MacKenzie, Pat - has a M.S.W. from U.B.C. 1981. She has worked for 14 years in long-term care and medical social work. Since 1988, she is Assistant Professor in Social Work at the University of Regina with a special interest in Aging and Health Care.

Morgan, Rosa - is a former teacher, from one-roomed rural schools to city collegiates; now retired. She is active in the Regina Chapter and the Provincial Executive of the Superannuated Teachers of Saskatchewan. She has found senior education opportunities in Regina very rewarding, and is a Board Member of the Seniors' Education Centre. She does volunteer work in various activities.

Oussoren, John - is the Coordinator, Seniors' Education Centre, University Extension, University of Regina, 1986-Present. He is a sessional instructor in the "Aging/Gerontology" SW416 Course, Faculty of Social Work, and University Extension. John is also the Chair of the Certificate in Gerontology Advisory Committee that developed the University's related program. John is currently a doctoral student (Ed.D.), in the Adult Education Department, the Ontario Institute for Studies in Education.

Popp, Myron - was a long-time educator and senior administrator with the Regina Board of Education. He holds a Masters degree in Education, a graduate certificate in Gerontology and is continuing doctoral studies in Human Resource Management from the University of Oregon. He conducted workshops locally and nationally on such topic areas as Co-Creating Directing Change, Goal-Setting Leadership, Team-Building, Strategic Planning and Productive Work Place.

Richardson, Jane - is a member of the sub-committee Finance. She has her B.S.P., Ph.D. Dr. Richardson is Senior Pharmacist, Clinical Services, Royal University Hospital, Saskatoon and Clinical Assistant Professor, College of Pharmacy, University of Saskatchewan. Dr. Richardson is a member of the Board of Directors of the Saskatchewan Gerontology Association serving as chair of the Education Committee in 1990-91 and Chair of the Research and Awards Committee for 1991-92.

Rose, Marilyn - is a member of the sub-committee Facilities, A/V, Displays, Hosting and Entertainment. She has a B.S.C. (H.Ec.) from McGill University. She is presently enrolled in the certificate of Gerontology Program and is actively involved with Seniors in long-term care.

Stearns, Gerry - is the Chair of the sub-committee Publicity, Public Relations, Publications, Programme and Schedules and is a doctoral student in Psychology at the University of Regina. She has had many years of experience working with the R.C.M.P. Her area of interest are on stress and social issues.

Tetlock, Jody - is the Chair of the sub-committee Facilities, A/V, Displays, Hosting, and Entertainment and is a staff member of the Seniors' Education Centre . She has spent many years working with and for Seniors.

Vindevoghel, Stan - is a member of the sub-committee Publicity, Public Relations, Publications, Program and Schedules. He is currently the Program Coordinator of the Seniors' Education Centre, University of Regina, Extension. Prior to his present position, he was the Dean of Arts and Science, St. Peter's College, Muenster, Sask. for 10 years. Stan has obtained a degree in Arts in 1982 from the University of Saskatchewan and a B.S.W. from University of Regina in 1984. He is presently completing his M.S.W. from the University of Regina. Stan's interest is in Older Adult Education and Life Long Learning.

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Blanchford, A.A. and Chappell, N.L., Subjective Well-Being Among Native and Non-Native Elderly. In Canadian Journal on Aging. Vol.9 No.4, 1990. p.386-399.

A comparative study. The findings of this study indicate that Native peoples do generally experience lower levels of subjective well-being. The major reason for this appears to be their disadvantaged position in terms of health and social circumstances. The researchers state that if whites were in the same position they to would report a high level of subjective low well being.

Bopp, Dr. Michael Prepared paper for **The Circle Project.** Project working paper. Circle Project. Regina, Saskatchewan. July 1986. 37p.

A discussion paper aid at the development of Native peoples in the context of the city of Regina. It is described as"...a starting place for dialogue with the people". The aim is to bring Native and non-Native peoples together to dialogue on common concerns and problems.

Brady, Michael E. Patterns of Learning Among the Active Elderly: The Case for Elderhostel. In Activities, Adaptation and Aging. Vol. 9, No. 4, 1987. p.69-77.

A brief description of an elderhostel program. Lists the areas of important focus in the hostel programs as: content knowledge, environmental exposure, social development, and the expansion of self-concept.

Bramwell, Dr. R.D. Private Paper. **A Curriculum Model for Elder Hostellers.** May 1990.

Discussion of Tyler's curriculum model. The discussion surrounds criticisms of that model in the context of other emerging and established models. The focus is on the purpose and outcomes of the use of models in teaching. Emphasis is on adult education models and their use in the context of elderhostels.

Brundage, Donald and Mackeracher, Dorothy **Adult Learning Principles and Their Application To Program Planning.** Ontario Ministry of Education. Ontario Government Bookstore, 880 Bay St., Toronto, Ontario. 1980. 126 p.

A report prepared by the Department of Adult Education of Ontario Institute for Studies in Education. Focus of the report is on adult learning principles which were developed through an analysis and synthesis of the literature in adult education, andragogy, teaching and learning, and other related fields.

Davenport, Judith A. Learning Style And Its Relationship To Gender And Age Among Elderhostel Participants. In Educational Gerontology. Vol. 12, No.3 1986. p.205-217.

A study to establish whether or not learning style was related to gender and age. Positive correlations were found. Some good recommendations are made to teachers of older adults.

Driedger, L and Chappell, N. **Aging and Ethnicity-Towards an Interface.** Butterworths Canada, Toronto, Ontario. 1987. 131p.

Research and discussion on the elderly of Canada and some references to the United States. The focus is on ethnicity and its relationship to an aging multicultural society. Includes a definition of ethnicity and aging. Chapter three contains a statistics and a discussion on the Aboriginal elderly both in rural and urban areas. It paints a brief picture of the state of affairs among this group of people indicating the poverty that they still continue to live in. Also points out that more and more are no longer living in an extended family situation and are therefore deprived of the emotional and financial support that that may provide.

Elderhostel Canada. **Elderhostel Canada Coordinators Manual - 1991.** Elderhostel Canada, 33 Prince Ave. Suite 300, Toronto, Ontario, M5W 1B2, 1991. 107p.

A coordinators manual giving full details for planning an elderhostel program. Contains Elderhostel guidelines and policies as well as an elderhostel calendar.

Fals Borda, O. Editor **The Challenge of Social Change**. Sage Publications Ltd., London, England. 1985. 134p.
Six edited papers, three dealing with cultural traditions, modes of nationalism and American Economic Development. Two of the papers concern themselves with social movements and social change, and the final paper is on the topic of applied participatory research.

Fals Borda, O. Rahman, Mohammad, A. **Action and Knowledge.** Breaking the Monopoloy with Participatory Research. The Apex Press, New York, N.Y. 1991. 182p.
The book is the reflections of the two authors on the whole area of participatory action research, its philosophy and practice over the last twenty years.

Government of Canada. **Health and Welfare Canada. 1987 Vital Statistics for the registered Indian Population of Saskatchewan.** Medical Services Branch - Saskatchewan Region. May 1989. 29p.
Gives a vital statistics summary, the estimated population, the birth and death rates. Details included are the live and stillbirth rates, the rate of population growth. Also under the death rates are included the major causes of deaths.

Government of Canada. **Health and Welfare Canada. The Health of the Registered Indian Population in Saskatchewan.** Medical Services Branch - Saskatchewan Region. April 1989.
Demographic impact on health. Examination of the education, employment, and income of native peoples. Health status indicators. The health care utilization rates as well as statistics about environmental health. Includes an introduction and summary.

Hall, Budd **Participatory Research** Popular Knowledge and Power. Participatory Research Group, Toronto, Ontario. 1984. 40p.
The short publication contains two articles by Budd Hall. Explains the roots and basis for the developement of a participatory research methodology. The introduction explains in short just what the method is about. Discussion of the network that has been created to further develop this research method.

Holzberg, Carol S. Ethnicity and Aging: Anthropological Perspectives on More Than Just the Minority Elderly. In The Gerontologist, Vol. 22, No. 3, 1982. p.249-257.
Examines a variety of problem with gerontological literature on the minority elderly. The article does a brief review and critique of the available literature to this date. It examines the literature on the basis of social and cultural gerontology with special attention being given to the cultural aspects.

Hyman, M., **Elderhostels (The Students' Choice)**. John Muir Publications, Santa Fe, New Mexico. 1989. 252p
A brief description of all the elderhostel programs throughout the world. Included are geographic locations, type of food and lodging available and a short critique of each program.

Knowles, Malcolmlm **The Adult Learner: A Negelected Species.** Gulf Publishing Company. Houston, Texas. 1973. 198p.
Discussion of adult learning theory, methods, and models. Description and discussion of recently emerging theories about adult education with comparisons with older theories of education. Also included are methods of teaching and program development.

Millard, Eleanor Northern Perspectives: Native Adult Education. In Choosing Our Future, F. Cassidy and R. Faris, Editors. The Ontario Institute for Studies in Education. Toronto, Ontario. 1987. p.209.
Examples of educational situations in which Native persons were unsuccessful at educational endeavors. Contains letters and other documents describing the case studies.

Millard, Eleanor Obstacles to Success in Nothern Native Adult Education. In Choosing Our Future, F. Cassidy and R. Faris, Editors. The Ontario Institute for Studies in Education. Toronto, Ontario. 1987. p.229.
Discussion based on the previously sited articles in regard to Native adult education. Gives reasons why much of the present attemps at Native adult education are unsuccessful. Gives suggestion as to why that is so and whys and means to correct the situation. Sites the Territories and Alaska has having good models to perhaps follow. Trust of the article is to put the power of education into the hands of those who want to be educated. Points out the need for consultation with the Native peoples. Provides a checklist to be employed in planning good Native adult education.

O'Connor, D. **Motivations of Older College Students.** Dissertation. UMI Dissertation Information Service. University Microfilms International. Ann Arbor, Michigan. 1987. 350p.

Research disseration on the motivation for higher learning in regular older students and Elderhostel students. Elderhostel students tend to be more movtivated. Both groups report that they had received little encouragement to participate in continued learning programs and that their participation was mainy due to their own initiative. The charging of tuition fees for elderhostel did not seem to deter individuals from participating. Talks about the fact that elderhostel participants tend to be from the middle class. This is a comparative study.

Knowlton, Martin P. Liberal Arts: The Elderhostel Plan For Survival. In Educational Gerontology Vol. 2, No.1, 1977. p.87-93.

A description of what an elderhostel is, written by the author of the concept of elderhostel in the United States. It examines the roots of the elderhostel, its program and type of participants. Includes a discussion of the requirements of applicants and the subsequent rewards from taking part in such a program.

Lyons, Maxine Older and Growing. In Generations, Winter, 1987-88. p.58.

Description of a program for older adults that explores their potential "...through life review, pursuing creative interactions with others and meeting the unique challenges of the later years". The program is called Older and Growing. The program pursues it's objectives through group interaction.

Manheimer, Ronald J. The Politics & Promise. In Generations, Winter, 1987-88. p.26-30.

Discussion and critique of various educational programs for seniors both in traditional and non tradional settings. Talks about access of educational programs for seniors. Discusses the necessity for seniors educational programs that are not diffuse, intermittent, isolated, or of mixed quality. Focus is on the enrichment of the lives of senior citizens. Included is a description of Elderhostels as an educational program.

Murdock, Steve H. and Schwartz, Donald F. Family Structure and the Use of Agency Services: An Examination of Patterns Among Elderly Native Americans. In The Gerontologist, Vol. 18, No.5, 1978. p.475-481.

Research article on the relationship between the elderly American Natives living in the Dakotas and the perceived and real need. Study looks at the difference in perceived need by elderly who live with families and those who do not. The study illustrates clearly that in both cases the needs are great, especially in the area of housing and income. Results indicate that those living with family or extended family perceive their needs to be less than those living alone, but that in both cases the needs are quite acute. The study focuses on those elderly living on a reserve.

Peterson, David A. The Role of Higher Education in an Aging Society. In Generations, Winter, 1987-88. p.16-18.

Discussion of the three main areas of study in gerontology; research, instruction of elders, and development of programs for the elderly. States that Elderhostels are the best known programs for the elderly. Discusses the issues that surround the whole area of higher education for the older person including the issue of finances.

Romaniuk, J.G. and Romaniuk, M. Participation Motives of Older Adults in Higher Education: The Elderhostel Experience. In The Gerontologist, Vol. 22, No.4, 1982. p.364-368.

These are the results of a study that investigated the motivations for initial and returning participation among a statewide survey sample of 496 elderhostelers. The results indicated that opportunities for acquiring new knowledge, traveling to new places, and trying new experiences were most often cited. Differences in moativation between new and returning elderhostelers were also found and their implications for expanding educational opportunities for older adult learners are discussed.

Saskatchewan Indian Cultural College **Enewuk(all tribes). Federation of Saskatchewan Indians.** Regina, Saskatchewan. 1977. 50p.

The first section of this book is of portraits and words of Saskatchewan Indian elders. A living manuscript to the life and history of the Treaty Six area as seen through the eyes of its people. The second portion is dedicated the the Indians of the southern part of the province. Contains actual interviews and photographs of the interviewees.

Saskatchewan Indian Cultural College **Saskatchewan Indian Elders.** Federation of Saskatchewan Indians, Regina, Saskatchewan. 1976. 75p.

Experiences and philosphies of Saskatchewan Indians as told through the actual use of recorded interviews with various Indian elders. Book contains photographs of those who were interviewed. Interviews give a vivid picture of what individuals felt about living in a world as a minority. It essentially is an oral history.

Saskatchewan Senior Citizens' Provincial Council. **A Study of the Unmet Needs of Off-Reserve Indian and Metis Elderly in Saskatchewan.** Senior Citizens' Provincial Regina, Saskatchewan. June, 1988. 201p.

Table of contents contains an introduction; the impact of demography on health, statistics on education, employment, and income, indicators of health status among the native peoples, environmental health, and the utilization rates of the health care system.

This is a comprehensive study of off-reserve elderly native and Metis peoples with attention being given to all facets of life. Focus is on the language, economic, and educational skills of the elderly. Additional areas of study are the living arrangements, their history of migration and types of housing. It examines their health profiles and the use of health care facilities, including the use of long-term care facilities. It concludes with an examination of the transportation and activity patterns of these peoples.

This study also is accompanied by a supplemental publication titled: "A Study of the Unmet Needs of Off-Reserve Indian and Metis Elderly in Saskatchewan", Conclusions and Recommendations. 1989, and is published by the same organization.

Sealey, Bruce D. and Kirkness, Verna J. **Indians Without Tipis.** A resource book by Indian and Metis. The Book Society of Canada Ltd. Agincourt, Ontario. 1974. 261p.
A historical sketch of the Indian and Metis of Canada. This book "...presents a part of history of 'a defeated and dispossessed race' as seen directly, not through the eyes of the victors, but the vanquished". It is an insight into the thoughts of Native people. Titles in the table of contents are: History, Culture, The Contemporary Scene, Possible Solutions, and Viewpoints.

Scott, Ann M. First Nations And Child Welfare: **Towards An Indigenous Model.** Research Paper. M.A. Project. McMaster University, Hamilton, Ontario. 1988. 120p.
"The focus of this research paper is on those factors and processes which appear to be important to Indian peoples in the development of an indigenous model of child welfare". Presents a good overview of Indian culture and thought.

International Council for Adult Education **Paricipatory Research**, An Introduction. Society for Participatory Research in Asia. Toronto, Ontario. 1982. 50p.
Contains a explanation of participatory research and its origins. It gives several case examples of participatory research in practice. Examples are drawn from North America and third world countries to illustrate its use.

University of Regina **Politics of Change.** Faculty of Social Work. An Anthology of selected readings for S.W. 475. Faculty of Social Work. University of Regina, Regina, Saskatchewan. 1986. 286p.
Focus of this anthology is on the process of empowerment both within Canada and outside of this country. Contains six articles on the politics of change applied in research employing the participatory research method.